

BRIEF EXPOSITION

^K OF THE *England, Church of A* CHURCH CATECHISM.

BY WAY OF

QUESTION AND ANSWER.

ADAPTED TO THE CAPACITIES OF THE

YOUNG AND UNLEARNED.

My People are destroyed for Lack of Knowledge. Hos. iv. 6.

You are such, as have milk of Milk, and not of strong Meat.

HEB. v. 12.

S H E E F F I E L D :

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P R E F A C E.

IT is acknowledged on all hands, that there are several passages in our Catechism (especially in the Creed and the latter part concerning the Sacraments) very obscure and too difficult for the comprehension of children, and the unlearned of all ages. The best friends of our communion therefore have long wish'd, that those passages were revis'd by public authority, and the whole Catechism made clearer and more generally useful to those for whom it was intended. But as there is no probability of that at present, and our Church doth not allow the use of any other form of instruction in public: we must take it as it is, and understand it, as well as we can. With this view the following plain exposition is drawn up, which the Compiler flatters himself may be of service to the younger and more ignorant people under his care, and in some measure prevent the bad consequences of that wretched custom of repeating hard words by rote without knowing the meaning of them.



He hath consulted the Expositions of some of our most eminent Divines and made use of them, where they served his purpose: and if he has not always hit upon the sense of the Compilers of the Catechism (which perhaps may be difficult to know in some points) yet he persuades himself he has given no interpretation, but what is agreeable to Scripture; well knowing that the Scripture is the infallable Rule by which all human Forms and Compositions must be tried; and by which the Faith and Practice of Christians, must be ultimately directed.

PART I.

ON THE

COVENANT in BAPTISM.

Q U E S T I O N

WHAT is your Name?

Answer.

A. " N. or P.

Q. Who gave you that Name?

A. " My Godfathers and Godmothers in my, &c.

Q. Why is your Name inquired after?

A. Because it was given me at the same time I was baptiz'd

Q. What is it to be a Member of Christ?

A. To be admitted into the Church, or Society of Christians, of which Christ is the Head.

Q. What did you become by being made a Member of Christ?

A. I became a Child of God, that is, I was taken into Covenant with God, and had certain Privileges bestowed upon me.

Q. What doth the Substance of those Privileges consist in?

A. In being made an Inheritor of the Kingdom of Heaven, that is, in having a Right or Title to everlasting Happiness after Death upon certain Conditions.

Q. What are these Conditions ?

A. The same which my Godfathers and Godmothers promis'd and vow'd in my Name, first, that I should renounce the Devil and all his Works, the Poms, and Vanities of this wicked World, and all the sinful lusts of the Flesh.

Q. What is it to renounce ?

A. To forsake and abhor.

Q. What mean you by the Devil and all his Works ?

A. By the Devil is meant an Evil Spirit who makes it his business, as the Scriptures tell us, to draw as many of us, as he can, into Sin, and by his Works is meant all Sin, and Wickedness, of which he is the Encourager.

Q. What are the Poms and Vanities of this wicked World ?

A. By Poms is meant all such methods of grandeur, and all such Diversions, as are inconsistent with Virtue.

By Vanities is meant all Riches unjustly gotten, or extravagantly squandered away.

Q. What are the Sinful Lusts of the Flesh ?

A. All Desires and Inclinations after sinful Pleasures.

Q. What is the second thing promis'd

A. " That I should believe all the Articles of the Christian Faith, or those Points of Doctrine, that are taught in the Gospel and contained in the Creed.

Q. What is the third thing promis'd ?

A. " That I should keep God's holy Will and Commandments, and walk in the same all the Days of my life; which Commandments follow in the Catechism.

Q. But how can Godfathers and Godmothers undertake to promise these Things in a Child's name ?

A. They cannot pretend to promise what a Child shall do, nor can a child be properly brought under any obligation merely on account of such a promise being made for him without his Consent.

Q. In what sense then is the Promise of Godfathers and Godmothers to be understood ?

A. That

A. That they will instruct the Child, if need be, in his Duty, and frequently remind him, that if he doth not believe and obey the Gospel, when he comes to years of Discretion, he will reap no Benefit from his Baptism.

Q. "Dost thou not think, that thou art bound to believe and to do as they have promis'd for thee?"

A. "Yes verily; and by God's Help so I will, and I heartily thank our heavenly Father, that he hath call'd me to this State of Salvation thro' Jesus Christ our Saviour; and I pray unto God to give me his Grace, that I may continue in the same unto my Life's End."

Q. Why do you think yourself bound to believe and to do as they have promis'd?

A. Partly because they have promised nothing, but what was for my Benefit and Advantage; but chiefly, because it is my Duty to believe what God declares, and to do what he commands, whether any promise had been made for me or no.

Q. What do you mean by the Grace of God?

A. The Assistance of his Holy Spirit, which is to be obtained by Prayer, and my own Endeavours.

PART II. On the CREED.

Q. **R**ehearfe the Articles of thy belief.

A. I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ, &c.

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First I learn to believe in God the Father, who hath made me and all the World.

"Secondly, In God the Son, who hath redeemed me and all mankind.

"Thirdly,

"Thirdly, In God the Holy Ghost, who sanctifyeth me and all the Elect People of God."

Q. What do you mean when you say, I believe in God Almighty?

A. I believe there is one Eternal and infinitely perfect Being, All-powerful, All-wise, completely Just and Righteous, Merciful and Good.

Q. Why do you call him Father?

A. Because he is the Creator and Preserver of all Mankind, and also because he is more particularly the Father of Jesus Christ.

Q. What do you mean by Heaven and Earth?

A. The whole World and all Things therein.

Q. Why are you to believe in Jesus Christ?

A. Because he has taught us our Religion, and from him we are call'd Christians.

Q. Why is he call'd the only Son of God?

A. Because God was his Father in so peculiar and extraordinary a manner as he never was of any Creature.

Q. Why is he call'd our Lord?

A. Because he is appointed by his Father in a special manner to be the Lord or Governor of Christians.

Q. Why is Christ said to be the Redeemer of Mankind?

A. Because his Doctrine, Life, Death, Resurrection and Ascension, have the strongest Tendency to redeem or deliver Mankind from the Guilt and Punishment of their Sins.

Q. What do you mean by saying, that he was conceived by the Holy Ghost?

A. That his Body was produced by the wonderful Operation of the Spirit of God,

* In the following Exposition of the Creed, the Author has thought proper to say no more of the Father, Son and Holy Ghost than what is clear, uncontroverted and scriptural; humbly conceiving that minute Explications of the metaphysical Nature of the three Persons of the Trinity are not adapted to the Understandings of Children, and consequently not proper to be inserted in a Catechism.

Q. What are you to understand by his suffering under Pontius Pilate ?

A. That though Jesus prov'd his commission from God by the Goodness of his Doctrine, and the many Miracles which he worked amongst the Jews, yet they received him not, but got him condemn'd by Pontius Pilate the Roman Governor to a shameful Death.

Q. What was the manner of his Death ?

A. He was crucified or fasten'd to a Cross betwixt two Thieves.

Q. Why was Christ put to Death ?

A. Not for any Sin of his own ; for Pilate his Judge pronounc'd him innocent, but thro' the Malice and Wickedness of his enemies, and also because he consented to die for the Good of Mankind.

Q. What do you mean by Christ's Descent into Hell ?

A. That after his Body was buried, his Soul went into the place of departed Souls ; where remaining till the third Day from his Crucifixion, he rose from the Dead.

Q. But doth not Hell mean the Place of the Damned ?

A. In our Language it does ; but the original Word means only in general the invisible State of departed Souls.

Q. What became of Christ after his Resurrection ?

A. He convers'd with and instructed his Apostles for forty Days, after which he ascended or went up into Heaven, and there sitteth at the Right hand of God.

Q. What do you mean by sitting at the Right Hand of God in Heaven ?

A. His being advanced to the highest State of Honor and Power next to God his Father.

Q. What do you mean by his judging the quick and dead ?

A. I mean his calling to an Account and pronouncing a Sentence upon the Behavior of the Quick, or all those that shall be found alive at his coming, and upon the

Dead, or all those that have died in foregoing ages, and shall now come to life again.

Q. *What is meant by the Holy Ghost?*

A. The Holy Spirit of God, proceeding from the Father and sent forth into the World by the Son, and a different Person from them both.

Q. *What is imply'd in believing in him?*

A. I acknowledge him to be that Spirit or Divine Person, who inspir'd the ancient Prophets and Apostles, and who still *sanctifyeth me and all the Elect People of God.*

Q. *What is signify'd by that Expression, who sanctifyeth me and all the Elect, &c.*

A. The meaning is, that the Holy Ghost enables me and all faithful Christians to be good, provided we use our own Endeavours, and heartily pray for his Assistance, (the Word Elect signifying chosen or true Believers.)

Q. *What is meant by declaring that you believe the Catholic Church?*

A. My meaning is; I believe that the Church of Christ consists not of one particular Sect or party of Men, but of all faithful Christians whatsoever dispersed throughout the World, (the Word *Catholic* signifying universal).

Q. *Why do you call it Holy?*

A. Because Holiness is the Profession of a Christian.

Q. *What is signified by the Communion of Saints?*

A. That all *Saints* or good Christians being Partakers in common of the Privileges of the Gospel out to hold a *Communion* or Fellowship with one another.

Q. *What mean you by the Forgiveness of Sins?*

A. That upon their Faith and Repentance they are intitled to the pardon of sin.

Q. *What other Benefits have they?*

A. They shall obtain the *Resurrection of the Body*, that is, be raised from the Dead with glorious Bodies, and be made Partakers of *Everlasting Life* or Happiness.

PART III. On the Ten Commandments.

QUOT said your Godfathers and Godmothers did promise
 you, that you should keep God's Commandments:
 Tell me how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the 20th Chapter
 of Exodus saying, I am the Lord thy God who brought
 thee out of the Land of Egypt, out of the House of
 Bondage.

Q. As these Commandments were first given to the Jews:
 what Obligation are we under to keep them?

A. Because they are very agreeable to our Reason,
 and also are confirmed and explained by our Savior in
 the Gospel.

“ I. Thou shalt have none other Gods but me.

Q. What is the meaning of this 1st Commandment?

A. I must acknowledge and worship God, as the only
 true God, and not give Honor to any other Being, which
 is due to him alone.

II. “ Thou shalt not make to thyself any graven Image,
 nor the likeness of any, &c.

Q. What is the Design of this Commandment?

A. I am forbidden to worship God under any bodily
 Shape or Representation whatsoever.

Q. What do you mean by God being jealous?

A. That he is very tender of his Honor for our Sakes,
 lest by worshipping him under any Picture or Image, our
 Notions of Religion should be corrupted.

Q. What is the Consequence of this jealousy?

A. “ That God will visit the sins of the Fathers upon
 the Children unto the third and fourth Generation.

Q. Will God then punish Children in the next World for
 the Sins of their Parents?

B

A. No.

PART III. On the Ten Commandments.

A. Now Every Person in the next World must bear his own Burden, and answer for his own Sins only.

Q. What is the meaning therefore of the above Breathing?

A. That God would punish the Jewish Nation, if they were guilty of Idolatry, with great judgments in this world; the effects of which would be felt of course by their posterity.

III. "Thou shalt not take the Name of the Lord thy God in vain; for the Lord, &c."

Q. How is the Name of God taken in vain?

A. By Perjury or false Swearing, and by needless Oaths and Curses in common Conversation.

Q. What do you mean by God not holding him guiltless?

A. That God will most certainly and severely punish him.

IV. "Remember that thou keep holy the Sabbath Day. Six Days shalt thou, &c."

Q. What is the Design of the Fourth Commandment?

A. That I should set apart one Day in Seven for the public and private Exercises of Religion, and forbear doing any worldly Business on that Day, except Works of Charity and Necessity.

Q. What do you mean by God's hallowing the seventh Day?

A. His setting it apart to be kept holy.

Q. But if the seventh Day was set apart by God; why do Christians observe the first Day of the Week?

A. Because the Apostles alter'd it to the first Day of the Week on account of our Savior's rising from the dead on that day.

Q. What dost thou chiefly learn by these four Commandments?

A. "I learn my Duty to God; which is, to believe in him, to fear him, to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength: to worship him, to give him Thanks, to put my whole
Trust

Trust in him, to call upon him, to honor his holy Name, and his Word, and to serve him truly all the Days of my Life."

V. "Honour thy Father and Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee.

Q. What is the direct meaning of this Commandment?

A. That children should love and obey their Parents, and support them if possible, in their old age and distress.

Q. What is further implied in it?

A. "That I should honor and obey the King, and all that are put in authority under him; submit myself to all my Governors, Teachers, spiritual Pastors and Masters, and order myself lowly and reverently to all my Betters.

Q. What is the meaning of the Reward annexed to this 5th Commandment.

A. That God will give long Life and Prosperity to the Observers of this Command, so far as is consistent with their Good.

VI. "Thou shalt do no Murder."

Q. What is meant by murder?

A. The wilful taking away of my own Life, or that of my Neighbour without just Cause.

Q. What is implied further in this Command.

A. "That I hurt no Body by Word or Deed, and bear no Malice nor Hatred in my Heart."

VII. "Thou shalt not commit Adultery."

Q. What is forbidden in this Commandment?

A. All manner of Lewdness and Unchastity in Thoughts, Words and Actions.

Q. What is required in it?

A. "To keep my body in Temperance, Soberness and Chastity."

VIII. "Thou shalt not steal."

Q. How is this Commandment broke?

By taking away another persons Right, either by secret Fraud or open Violence.

Q. What is the Duty required in it.

A. To be true and just in all my Dealings, and to keep my Hands from picking and stealing.

IX. Thou shalt not bear false Witness against thy Neighbour.

Q. What is meant by bearing false Witness.

A. The giving of false Evidence in Trials, and all sorts of lying to the Disadvantage of another.

Q. What doth this Commandment require of me?

A. To keep my Tongue from evil speaking, lying and flandering.

X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbours Wife, nor his Servant, &c.

Q. What is meant by Coveting?

A. A desire to procure by unjust means what belongs to another.

Q. What is required of me in this Tenth Commandment.

A. To be content with my own Condition, and to learn and labour truly to get mine own living and to do my Duty in that State of Life unto which it shall please God to call me.

Q. As your Duty to your Neighbour is contained in these six last Commandments, let me hear you repeat it, as it is excellently described in the Church Catechism.

A. " My Duty towards my Neighbour is to love him as myself, and to do unto all men as I would they should do unto me; to love, honor, and succour, my Father and Mother, to honor and obey the King, &c.

PART IV. On the Lord's Prayer.

Q. My good Child, know this that thou art not able to do these Things of thyself, nor to walk in the Commandments

mandments of God, and to serve him without his special Grace, which thou must learn at all Times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer.

A. Our Father which art in Heaven, &c.

Q. What is Prayer?

A. It is an Offering up our Thoughts and desires to God, in the Name of Christ, for every Thing needful for ourselves and others; and a returning him Thanks for all Mercies and Favors received.

Q. Why is it called the Lord's Prayer?

A. Because our Lord Jesus Christ composed it for the Use of his Disciples.

Q. Why do you say our Father rather than my Father?

A. Because I am to join in worship with my Fellow-Christians, and pray for others as well as myself.

Q. As God is every where present; what means the Expression, Which art in Heaven?

A. It means; who art supreme over all; in Power and Goodness infinitely above all earthly parents: For to be in Heaven when applied to God, does not mean a confinement to any particular place, but the being high in Power and Dominion.

Q. What do you learn further from this Preface, Our Father which art in Heaven?

A. That Prayer is to be directed to God alone?

Q. What do you mean by saying Hallowed be thy Name?

A. To hallow is to set apart, or separate any thing to a holy Use and reverence: it accordingly, and the Name of God signifies God himself, or his glorious Perfections. The Sense then is, that both we and all Mankind may frame to ourselves suitable Apprehensions of God, and pay the Honor and Worship that is due to him.

Q. When

The Lord Jesus was delivered this Prayer, did not order his Disciples to pray in his Name, yet a little while before his Death, he expressly appointed that after his Exaltation to Heaven, Prayer should be address'd to the Father in his Name. See John xvi. 24. 26.

Q. When you say thy Kingdom come, what do you desire?

A. That the Christian Religion may prevail over the World: for God's Kingdom in the New Testament generally signifies the Gospel of Christ.

Q. What means thy will be done in Earth, as it is in Heaven?

A. That all mankind may obey and submit to God's Will, as far as they are able, with the same readiness and sincerity that the blessed Spirits above do.

Q. What is the Substance of these three Petitions, as expressed in our Catechism?

A. "I desire my Lord God our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me and to all people, that we may worship him, serve him and obey him as we ought to do.

Q. What is the Sense of, give us this Day our daily Bread?

A. That we may receive every day, under God's Blessing, a sufficient Share of the Necessaries and conveniences of Life.

Q. What do you desire when you say, "Forgive us our Trespases, as we forgive them that trespass against us?"

A. That God upon our sincere Repentance would forgive us our Sins, in like manner as we forgive those that have injured us

Q. How can God be said to lead us into Temptation?

A. I must not suppose that God tempts, or seduces any Man to sin; for the Apostle James expressly says, that "God tempteth no Man in this Sense, but that every Man is tempted, when he is drawn away by his own Lusts."

Q. What is the Sense then of the whole Petition, Lead us not into Temptation but deliver us from Evil?

A. By Temptation is meant here some extraordinary Trial of our Faith and Virtue; wherefore the Sense is, that God in the Course of his Providence would preserve us from such trials, as may possibly prove too hard for us:

or

or if he doth suffer us to be so tried, he would support us under the Trial, or deliver us from the Evil of it.

Q. What is the Substance of these three last Petitions, as express'd in our Catechism?

A. "That God would send us all Things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us from all Dangers ghostly and bodily; and that he would keep us from all Sin and Wickedness, and from our ghostly Enemy and from everlasting Death: and this I trust he will do of his Mercy and Goodness thro' our Lord Jesus Christ, and therefore I say Amen. So be it."

Q. What doth Ghostly mean?

A. 'Tis an old Word that means *spiritual*: thus *Ghostly Dangers* are such, as may hurt the Soul or Spirit: and *Ghostly Enemy* is our *spiritual Adversary* the Devil.

Q. What is the Intention of the last Words of the Prayer; "For thine is the Kingdom and the Power, and the Glory for ever and ever."

A. It is a Form of Praise and Thanksgiving to God; and moreover a Reason for every Petition—Thus we pray to thee, O God, for every thing we want, because *thine is the Kingdom*, or thy Dominion is supreme over all from everlasting to everlasting; because *Thine is the Power*, or thou art all-sufficient, and able to supply all our Wants—and *thine is the Glory*, or the Glory of every good thing we receive is due to thee.

Q. What doth Amen signify at the End of Prayer?

A. It means *truly*, or *so may it be*, and is us'd to shew, that our Hearts agree with our Mouths.

PART V. On the Sacraments.

Q How many Sacraments hath Christ ordained in his Church?

A. "Two only; as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord."

Q What is the original Sense of the Word Sacrament?

A. It originally signify'd the solemn Oath taken by Soldiers, when they enlisted themselves into the service; but it has been long used by Christians to denote those two religious Ceremonies that are peculiar to the Gospel.

Q What do you mean by their being generally necessary to Salvation?

A. That as they were appointed by Christ, every Christian ought to observe them when and where they may be had.

Q What meanest thou by the Word Sacrament?

A. "I mean an outward and visible Sign of an inward and Spiritual Grace given unto us, ordained by Christ himself as a means whereby we receive the same, and a Pledge to assure us thereof."

Q Explain the several Properties of a Sacrament as here described?

A I. There must be an *outward and visible Sign*; that is, something applied to us or used by us in the Performance; as *Water in Baptism*.

II. There must be some Ground or Reason to expect an *inward and Spiritual Grace to be given to us*; that is, some Spiritual Favor or Advantage answerable to the Intent of the *outward sign*. Thus the worthy Receiver of Baptism is entitled to the greatest of Spiritual Favors or Blessings; Pardon of Sins and everlasting Life.

III. The Use of this Sign must be *ordain'd or appointed by Christ*; to distinguish it from all Ceremonies of human Appointment.

IV. It must be consider'd as a *means, whereby* the worthy Partaker receives this *same inward Grace or Favor*, and also as a *Pledge or Security* on Christ's part to *assure* him of his Title to it.

Q. *How many Parts are there in a Sacrament ?*

A. " Two : the Outward visible sign, and the inward spiritual Grace.

Q. *What is the outward visible Sign or Form in Baptism ?*

A. " Water, wherein the Person is baptiz'd, in the Name of the Father, and of the Son, and of the Holy Ghost."

Q. *What is the inward and spiritual Grace ?*

A. " A Death unto Sin, and a New-Birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. *Why is Baptism perform'd in the Name of the Father, Son and Holy Ghost ?*

A. Because God the Father is the original Author of that Religion, into which the baptiz'd Person is received. Because the Son was the Revealer of it to mankind.

Because the Holy Ghost enabled the Apostles to confirm that Religion, and is still the Director of all good Christians.

Q. *What do you mean by a Death unto Sin and a New-birth unto Righteousness ?*

A. That the baptiz'd Person, if he be sincerely and religiously dispos'd, is intitled to the Pardon of his past Sins, and enabled to live a life of Righteousness.

Q. *But do not those Expressions of being by Nature born in Sin, and the Children of Wrath, imply, that we are created originally wicked, and, as such, Objects of Damnation ?*

A. By no means : for that would reproach God by making him the Author of Sin.

Q. *How then do you understand that Passage ?*

A. That being all of us prone to Sin, and liable to God's Wrath or Displeasure, for having committed it, we are by

Baptism made the *Children of Grace*, or Partakers of the gracious Blessings of the Gospel, if it be not our own Fault

Q What is required of Persons to be baptiz'd ?

A. "Repentance, whereby they forsake Sin : and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

Q Explain this more particularly ?

A. That is ; grown up Persons, in order to receive Baptism with advantage to themselves, must have the Qualifications of *Repentance* and *Faith*.

Repentance, which implies not only a Sorrow for, but also a *forsaking* of Sin : and *Faith*, or a *stedfast belief* in the *Promises of God*.

Q. What are the Promises of God supposed to be made in Baptism ?

A. That if we will serve God and keep his Commandments, he will, thro' Christ, pardon our Sins, and give us everlasting Happiness.

Q. Why then are Infants baptized, when by reason of their tender age they cannot perform them ?

A. "Because they promise them both (that is, both *Faith* and *Repentance*) by their Sureties, which promise, when they come to age themselves are bound to perform.

Q. How do you understand this answer ?

A. The meaning is this, that Infants are baptized upon the same Covenant of Faith and Repentance as grown up persons ; only with this Difference, that a grown up Person is baptized and made capable of the Blessings of the Gospel upon an actual and personal Declaration of his Faith and Repentance ; and an Infant is in Baptism admitted to the same Blessings, upon condition that he doth hereafter, when he comes to years of Discretion, perform the Duties of Faith and Repentance.

Q Why

Q. Why was the Sacrament of the Lord's Supper ordain'd?

A. " For the continual remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. Why is it call'd the Lord's Supper?

A. Because it was appointed by our Lord, at the last Supper he eat with his Disciples just before his Death.

Q. In what sense is Christ call'd a Sacrifice?

A. In that he freely offered up his Life to God his Father upon the Cross for the good of Mankind.

Q. What are the Benefits of Christ's Death which we are to remember in this Sacrament?

A. The Assurance of Pardon of Sin upon our sincere Repen'ance; Grace to enable us to perform our Duty, and the Promise of a blessed Resurrection to everlasting Life.

Q. What is the outward Part or Sign of the Lord's Supper?

A. " Bread and Wine which the Lord hath commanded to be received.

Q. What is the inward Part, or Thing signified?

A. " The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Q. As nothing is given in the Lord's Supper but Bread and Wine; how is " the Body and Blood of Christ verily and indeed taken and received by the Faithful?

A. The faithful, or true Believers, may be said, by a Figure of Speech to receive Christ's Body and Blood indeed; inasmuch as they eat the Bread and drink the Wine in the true Manner, that Christ intended it to be done, that is, in a serious and thankful Remembrance of his Body broken, and his Blood shed upon the Cross. *

* There are other Ways of explaining this difficult Passage. For instance; By the Body and Blood of Christ some Expositors understand the whole Doctrine of Christ, which the worthy Communicant receives and embraces, as the Food and Nourishment of his Soul.—but as this may be done by Faith in general at any other Place, as well as the

Lord's Table; 'tis probable this is not the meaning here. Others by the Body and Blood of Christ understand the Benefits of Christ's Death, which are suppos'd to be convey'd in the Lord's Supper to the Faithful. But 'tis observable, that this Sacrament was not ordain'd for the actual receiving of the Benefits of Christ's Death, but for the continual Remembrance of those Benefits only.

If the Compilers of the Catechism had inserted *Remember'd* instead of *Take and Receive*; how much more intelligible would the Sacrament have been, and what a World of Labor and Pains would it have cost to explain it?

Q. What are the Elements whereof we are Partakers thereby?

A. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by Bread and Wine.

Q. How do you explain this?

A. That, as our bodies are nourished by Bread and Wine, so by the devout use of this Ordinance the good Dispositions of the Mind are strengthen'd, and we are the better enabled to improve in Virtue and Christian Practice.

Q. What is requir'd of them who come to the Lord's Supper?

A. "To examine themselves, whether they repent of their former Sins, stedfastly purposing to lead a new Life; have a lively Faith in God's Mercy thro' Christ, with a thankful Remembrance of his Death; and be in Charity with all Men."

Q. Sum up the Qualifications requisite for the worthy receiving of the Lord's Supper?

A. They are (1.) Repentance, (2.) Faith, (3.) Thankfulness, (4.) Charity.

Q. Repentance and Faith were explained above; Pray how do you understand the other two?

A. By a *thankful Remembrance*, &c. I mean that a well dispos'd Communicant will be full of grateful Sentiments to God the Father for sending his Son into the World to die for us; and also to Jesus Christ who loved us and gave himself for us.

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He will also be *in Charity with all men*, that is, have a Disposition to do what Good he can to all Mankind, Enemies as well as Friends.

F I N I S.

